AN OTHER

SERMON PREACHED BEFORE THE KING AT GREENEWICH ON Tuesday before Easter, being the 26. of *March.* 1605.

By

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The points herein handled are these.

1. *That there is an Hardening.*
2. *That God Hardeneth not.*
3. *How men become Hardened.*
4. *The meanes to auoid it.*

PRO. 28. 14.

Blessed is the man that feareth alway, but he that Hardeneth his heart shall fall into euill.

AT LONDON,
Printed by *George Snowdon* and *Lionell Snowdon*, for *Clement Knight*, and are to be sould at his shoppe, in Paules Church-yard, at the Signe of the *Holy Lambe.* 1605.

HARDENING.

EXOD. 10. 20.

And the Lord hardened Pharaohs *heart, and he did not let the children of Israell goe.*

THE *heart of man is deceitfull and wicked aboue all things, who can know it?* Ier. 17. 9. Although the heart of man be so little, that it will scarce serue a Kite for a baite, yet ther are not more windings, nor more turnings in a Maze, or in a Laborinth, then are in the heart of man. The Heathen were so forward in acknowledging a diuine power, that rather then they would be without a god, they gaue diuine honour to any kinde of creature.

The *Assyrians* worshipped Idols; the *Persians* stars; the *Aegyptians* plants, and all manner of beasts; the *Græcians* their owne conceipts, and the *Romanes* made their city a shoppe for all kinde of gods. So many were the windings, and so infinite the turnings of the heathen touching diuine worshippe; that *Varro* obserued in the world thirtie thousand gods. The dissolute & cunning Atheist, he hath a fetch by himselfe alone, he lets lose the reines, & followes the streame of his sensual affections, because hee conceiues in his

heart, and cleane contrarie to the Heathen, ſaith
Pſal.14 1. there is no God at all. There is a third kinde, who
though in ſhow they outwardly acknowledge God,
yet they againe haue an other winding, ſecretly to
themſelues they plod on, ſwallowing any ſinne, for
Zeph.1,12. why? *The Lord will neither doe good nor euill.* Becauſe
there is not preſent puniſhment for euerie ſinne.
Tuſh all is well, no harme ſhall happen vnto vs; For
Pſal.10.12. *God careth not for any thing.* Laſtly, in theſe our
daies, there is yet a fourth ſort, who haue a more
ſtrange turning then all the former. For many ha-
uing a generall notion of Gods omnipotencie, hea-
ring and reading ſometimes of Gods *Election* and
Reprobation (whereof they vnderſtand no ground,
nor conceiue aright) they will preſume to commit
any ſinne; for (ſay they) *All is in God, no man*
can reſiſt his power, if he hath choſen me to life, I am
ſure for one, if otherwiſe (as he did with *Pharao*) hee
hath appointed me a *Veſſell of his wrath*, it is not
poſſibly to be auoided. Such are the windings, and
theſe are the turninges in the heartes, and ſecret
thoughts of men, eyther, euerie creature a God, or
elſe no God; eyther a God that regardeth not ſinne,
Eſay.29.15. or elſe a God that cauſeth vs to ſinne. *Theſe tur-*
nings and deuiſes in the ſight of the Lord, are eſtee-
med as clay before the potter. To conuince the pal-
pable errors of the three former, I hold it not
conuenient: For, to thinke, there is any one heere
preſent, who doth acknowledge no god at all,
or ſuch a GOD as regardeth not the actions of
men, I hold it wrong to this holy aſſembly, and
I hope better things of this Chriſtian audience.

But

But to meete with this latter ſort, who leauing all good meanes of their ſaluation, doe inwardly fall away from GOD, and yet in their willfull ignorance would ſhift off, and ſhoue the cauſe of their condemnation vpon God. For ſuch chiefely, haue I vndertaken the expoſition of this Scripture, in opening whereof I will touch theſe foure points. Firſt that there is

1 *An Hardening.*
2 *That God Hardeneth not.*
3 *How men become Hardened.*
4 *The meanes to auoid it.*

Concerning the firſt point. There are in the Scriptures two Greeke verbes, which are commonly vſed for this *Hardening*. The firſt is σκληρυνω, which doth properly ſignifie, to drie vp and wither, vſed often in the 3. to the *Hebrewes*. 8. 13. 15. verſes μὴ σκληρυνητε τὰς καρδίας ὑμῶν. *Harden not yoour hearts*. The other verbe is πωρόω, which ſignifies to obdurate, or to make hard. *Epheſ*. 4. 18. διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, *They became ſtrangers from the life of God, through the hardneſſe of their hearts*. Hauing thus recourſe vnto the Greeke tongue, we ſhall ſee, that in the heart of man, firſt, there is a drying vp, and a certain withering: For in naturall things, and alſo in the ſoule, as there is a watering which is good and comfortable, ſo there is a drying vp, and withering which is dangerous and hurtfull. In the earth there is a watering, for the hils are the teates, and the ſprings the milke to moyſten, and to water the valleyes. *Pſalm*. 104. *verſe*, 10. *Hee ſendeth the ſpringes into the riuers*

which runne amongest the hilles. In the earth there is a dryneſſe, for (ſaith *Ioell*) *The people mourne for want of moiſture, the riuers of waters are dryed vp, and the trees of the field are withered.* In the bodie there is a watering, for the *Liuer* is the ſpring of bloud that runneth into euerie veine, and therefore *Salomon* calleth the *Liuer*, *The golden well.* In the bodie, there is a withering, for *Dauid* complaineth in the Pſalme. 22.15. verſe, *My moiſture is like the drought in Summer, and my bones are dryed vp like a petſhard.* As in the earth and bodie of man, ſo likewiſe in the ſoule, there is a watering and a withering. In the 4. of Saint *Iohn* and. 14. verſe, there is mention of a *well of liuing waters for the ſoule*: The preaching of grace in Chriſt is called the *watering of Apollo.* The prophet *Eſay* ſaith, *with ioy ye ſhall draw waters out of the welles of ſaluation.* Contrariwiſe, where this grace doth not water, there is withering. *Si ſpiritus irrigatio defuerit, omnis plantatio exareſcit.* Euery planting that hath not the watering of Gods ſpirit, it withereth and dryes away: therefore ſaith the *Pſalmiſt*, *the godly, they are like the tree panted by the riuers ſide*, there is watering: *but the vngodly are as a Garden that hath no water, and as the broken leafe that fadeth*, there is withering.

Ioel. 1. 20.

Eccleſ. 12. 7.

1. Cor. 3. 6.

Eſay. 12. 3.

Greg. mag.

Pſal. 1. 3.

Eſay. 1. 30.

The other Greeke verbe is πωρόω, which ſignifies to harden. There bee *Phiſicæ & æthicæ viciſſitudines*, there is a naturall and a ſpirituall Philoſophie. In the naturall courſe of thinges, there is a congealing and an hardening, as of the yce and froſt, which *Iob* verie fitly calleth *the bands of Orion*: becauſe by the cold Eaſt and North windes

Iob. 38. 30. 31.

the

the water becomes as a ſtone, and the clods are bound together. Contrarie to this *Hardening*, there is a melting: *Hee ſendeth out his word, and melteth them.* As when the froſt doth giue, and the ſhowers fall, which *Iob* calles in the ſame place, *The ſweet influence of Pleiades.* Both in nature, and in the ſoule alſo, there is a *Reſoluing*, and a *Hardening*: *Deut.* 32. *verſ.* 2. The word is called *Dewe*, and there is a thaw or ſpirituall melting, when the heauenly dewe doth cauſe the ſoule to giue, and to reſolue into teares of Repentance: ſo in the 2. of *Kings.* 22. 10. *Ioſias heart did melt, when he heard the law read.* When King *Dauid* had committed murder and adultery, very grieuous ſinnes; he neuer be thought himſelfe of the matter, but begann to congeale, and to be *Hardened* in his ſinne; but aſſoone as the prophet *Nathan* had awaked him, and his heart (like *Gedeons fleece*) had drunck vp the heauenly dew, then preſently *Dauid* began to relent, his ſoule melted with ſorrow, and as appeareth in the 51. *Pſal*, he reſolued into teares of Repentance. *Hezechias*, when God had giuen vnto him a ſodaine and triumphant victory ouer the hoſt of *Zenacharib*; preſently after, in the pride of his hart, he forgat God and began to congeale in ſinne: but aſſoone as the word of the Lord came vnto him by the prophet *Eſay*, then preſently his heart melted, the bloud of his ſoule flowed forth in his repentant teares, as appeareth in the 38 of *Eſay*: *he turned his face vnto the wall, and wept bitterly.* Pſal. 147. 18. Eſay. 38. 3.

Now, as there is a *Melting*, ſo alſo there is an *Hardening* in the ſoule, and that is, when the cuſtome of

ſinne hath beaten ſuch an hard tracke, and ſo trampled the ſoule, that the word of God (the ſeede of life) cannot enter. This is expreſſed in the 13. of Saint *Mathew*, by the parable of the ſeede which fell by the high way ſide, where there was ſuch an hard way, ſuch a beaten path made by the common entrance of ſinne, that the ſeede could take no roote, but the diuell comes like an *Harpie*, and deuoureth it, before it can enter: For example heereof, we will take *Cain*, and King *Pharao*, whom my Text concerneth: *Cain* hauing ſlaine his brother *Abell*, and committed horrible murder: the word of the Lord came vnto him, ſaying: *Where is thy brother Abell?* did *Cains* heart relent? did he confeſſe and ſay, I haue ſinned? or did he reſolue into teares with *Dauid*? no ſuch matter: but firſt he anſwered with a foule word: *I cannot tell where he is*: then he diſpiſed the Lord to his face, as if he ſhould ſay, you may goe looke him, *am I my brothers keeper?* marke but this anſwer of *Cain*, and his cariage therein, and you neede no other example of an heart that is *Hardened*: neyther affection in kinred could touch him, nor ſhame of the world check him, nor the bloud of his ſlaine brother moue him, nor the glorious preſence of the Lord aſtoniſh him, nor the guilt of his owne thoughts raſe him, nor (at laſt) the quickning word of God, which is powreful to raiſe the very dead; none of theſe could any whit reuiue him. *Triplex circa præcordia ferrum*, as *Iob* ſaith of *Leuiathã*, *his heart was harder then the nether milſtone. Pharao*, whẽ the word of God came vnto him by *Moſes* & *Aaron*, he was ſo far from yeilding, that he

Mercat. Tob. 41. 15.

Pharao.

ſeemed

seemed presently as though he would haue fought with GOD: *Who is the Lord, I know no Lord, neither will I let Israell goe.* And whereas the word, and miracles ioyned with that word were sufficient to conuince any liuing: *Pharaohs* heart was so stonie, that though by a strange miracle, al the water in the land were become bloud, and did sauour most vnholsomely, yet it is said, *Pharao went home, and all this could not enter into his heart*, it could not pierce him. When the Prophet cried to the Altar of *Ieroboam*, *O Altar, Altar*, heare the word of the Lord: *the Altar heard, and clane a sunder.* But the word of God which in *Ieremie.* 23. 29. is called an *Hammer*, because it bruiseth the stonie hearts of men, this *Hammer* with tenne miracles gaue tenne mightie strokes at *Pharaohs* heart, and yet it could neuer bruise it.

Exod. 7. 23.

1. King. 13.

Thus we may plainely see, there is a *watering* by grace, and a *melting* by Gods word, as appeareth by *Dauid* and *Hezechiah*, who resolued into teares: againe through want of grace, there is a *withering*, and by custome of sinne there is an *Hardening*, as in *Cain* and *Pharao*, whose hearts the word of God could not pierce, but the more they were beaten on, the more hard and flintie they became.

It remaineth in the second point to discusse, whether this *Hardening* be of God. In opening whereof it is strange to heare how vntruly, how vncharitably we are charged by our aduersaries, not onely *Campion* and *Bellarmin*, but especially in certaine ARTICLES or *Forcible Reasons* lately published, wherein it is directly set downe, that the Protestants doe make God

the author and onely cause of sinne, that deride *Gods permission*; and plainly affirme, *God is worse then the diuell, and so are bound in conscience neuer to aske God forgiuenesse of their sinnes.* Oh fearefull blasphemie, and wordes vnseemely Christian eares: Where is Modestie? where is truth and Christian pietie? Is this our doctrine? doe we thus teach? no verely: both in word and writing we acknowledge the Lord our GOD to be full of compassion and loue, the bowels of his mercie sweete and amiable; he would not the death of any, he is gratious and kinde, gentle and readie to forgiue, and (to the death) we affirme, more then most holy, pure and iust are all his workes and waies: therefore the Lord be iudge betweene them and vs, and lay not this sinne vnto their charge.

Artic. 5.

Touching this doctrine, how sinne first came to be, how it came in, where it first tooke beginning, and that GOD is not the author of it, I haue shewed heeretofore in handling the *Golden Chaine*, the meanes of our saluation: namely, that the diuell was *Primitiuus peccator*, the first offender: from him sinne first boyleth vp, as out of the maine Sea; from Sathan when it comes to *Adam*, it ariseth as out of a Spring; from this Spring it is reserued in nature as in a Conduit; from nature conueyed to concupiscence (as by a pipe), and from thence doth flow all the mischiefe and wickednesse that is in the life of man. Well then: if sinne doe proceede from the suggestion of Sathan woorking through our owne coucupiscence; and so GOD

Iohn. 6.

wholly

wholly freed from all imputation of euill: why is it so often said in the Scripture. *Deut.* 2. 30. *And the Lord hardened the heart of* Sihon *King of* Heshbon, *and made him obstinate*: Ioshua *the* 11. 20. *It came of the Lord to harden their hearts*: and heere often in the booke of *Exodus*, *and the Lord hardened the heart of* Pharao. To make this plaine: it is a poynt well knowne vnto the learned, that this speech (where it is said) *God Hardened*: the Hebrue Dialect doth signifie a permission, and not an action. Verbes that signifie to doe, they often expresse a suffering and not a doing. *Destruit cum deserit*, God is then said to *Harden*, when he doth forsake. *Impios cum non retrahit a malo culpæ, dicitur dimittere.* As the enduing with grace is the effect of Gods *Election*, so the withholding of his grace is the effect of *Reprobation*. *Dei includere est clausis non aperire*, saith Saint *Gregorie* vpon the 12. of *Iob.* and fourteene verse. Euerie action hath his quality from the roote of the affection, and from the intention of the *Author*: *Deus autem (quoad peccatum) non habet positiue velle, sed tantum priuatiue*, Touching sinne, God hath no *Positiue* will, but onely in regard of former sinnes a *Priuation* of his grace. To be short: God doth *Harden*, as Saint *Augustine* saith: *Non malum obtrudendo, sed gratiam non concedendo*, not by causing vs to commit sinne, but by not granting vnto vs his grace. I, but how comes it to passe, that we (aswell as others) are not partakers of Gods grace? why haue not wee also his good Spirit to direct and guide vs? Saint *Augustine* makes

Flaccus. Illiricus. *P. Lomb. li. 1. dist. 41.*

Tho. Aquin. 1. 1. q. 23. arti. 3.

August.

it plaine againe. *Non ideò non habet homo gratiam, quia Deus non dat, sed quia homo non accipit:* men become *Hardened*, and want the spirit of grace, why? not because GOD doth not offer it vnto them, but because they receiue it not, when it is offered. For example: One of vs being sicke, and like to dye, the Physicion knowing our case, hee takes with him some preseruatiue to comfort vs, and comes to the doore and knocks; if we will not, or bee not able to let him in, wee perish and dye, and the cause is not in the Physicion, but in our selues that let him not in. Ἁμάρτημα νόσημα. Sinne is a disease, whereof wee are all sick, for wee haue all sinned: *Romanes.* 6.12. verse. Christ, hee is the Physicion of our soules: *Venit de cælo magnus medicus, quia per totum vbique iacebit ægrotus.* Christ the great Phisition came downe from heauen, because all mankind was generally infected. He comes to the dore of our hearts, and there hee knockes. *Reuel.* 3.20. *Behold, I stand at the dore and knocke,* Hee bringeth with him ἄρτον τῆς ζωῆς the bread of life, his eternall word to comfort vs, if wee let him in, if wee open the doore of our hearts, he will come in, and suppe with vs, as hee did with *Mary*, and forgiue vs all our sinnes; but if wee will not, or through long contagion of our sinne bee not able to let Christ in, wee dye in our sinnes, and the case is euident, not because Christ doth not offer grace, and comfort vnto vs, but because wee receiue it not, when it is offered. *Meritò perit ægrotus qui non medicum vocat, sed vltrò venientem respuit*, worthily doth that sicke patient perish, who will neither send for the Physicion him

August.

Plato de leg 10.

Aug: in Mat. 9.12.

Iohn. 6.35.

Luc. 10.

Musculus.

(4)

himselfe, nor accept of his helpe, when it is offered.

More plainely thus, in the 14. of Saint *Mathew*. Our Sauiour walking on the sea, hee badde Saint *Peter* come vnto him, who walking on the water, seeing storme and tempest arise, his heart failed, and hee beganne to sinck, vppon his cry vnto our Sauiour, hee presently stretched forth his hand, tooke him into the shipp, and saued him. This world (wee know by dayly experience) it is a sea of trouble and misery: our Sauiour (as he said to Saint *Peeter*) so most louingly hee wil'eth euery one of vs to come vnto him: as wee walke, stormes and tempests doe arise, through frailty of our flesh, and the weaknes of our faith, wee beginn to sinck, our Sauiour, he stretcheth forth his hand, hee giueth vs ὀργανον ὀργανῶν his *worde*, his *Sacramentes*, the good motiones of his Spirit, to saue vs from sincking, and to keepe vs in the shipp of his Church: if we refuse these meanes, wee perish, wee sinck in our sinnes, why? not because *Christ* doth not most kindly put forth his hand vnto vs, but bicause in want and distresse wee lay not hold vppon him. *This is condemnation, that light is come into the world, men refuse it, and loue darknes more then light*. Our blessed Sauiour with great louing kindnesse, hee doth inuite all men to his *Great Supper*, if we make excuses, or wilfully refuse to come, hee may iustly pronounce, *none of those that were bidden shall euer taste of my supper*. Iohn. 3. 19. Luc. 14. 24.

Therefore lett not men deceiue themselues, and complaine as though God did *harden* their hearts

and

and denye them grace and mercie, for as *Ionas* saith in his 2. Chapter, and 8. verse. *They forsake their owne mercie.* *Deus prior in amore*, God neuer hateth vntill hee be first hated, and so I conclude with Saint *Ambrose*: *Nemo tibi Christum potest auferre, nisi te illi auferas*, no man can separate Christ from thee, except first thou doest separate thy selfe from him. This is plainely to be obserued in *Pharao*, had he (being long before peaceably setled in a rich and mighty Kingdome) made right vse of the blessings of GOD, had hee at the first, or often-times after, yeilded vnto the word of the Lord, he had neuer come to the state of *Hardninge*, nor left himselfe such a feareful spectacle of Gods wrath for euer. But *Pharao*, feeling welth and reuenew coming in so fast and aboundantly, that he builded new Cities (*Pithom* and *Raamses*) to lay vp his treasures, his heart was so bent and set vpon couetousnesse (such multitudes of people moyling and labouringe in sundry workes for his profitte) that in no case hee could endure to heare of their departure. First, he said flatly, they should not goe; Secondly, hee sought to shift off the matter, affirming the miracles not to bee done by Gods hand, but by enchantment; Thirdly, hee yeilded they should offer sacrifice, but onely in his owne land; Fourthly, hee was content they should goe sacrifice out of his land (but still he would condition with God) *None but the men should goe*; Fiftly, the men should goe, the women goe, the children goe, but their sheepe

Iohn.2.8.

Ambros.

Exod.1.11.

Exod 5.2.
Chap.7.11.

8.25.

10.11.

10.24

and

and Oxen (wherein their wealth ſtoode) ſhould not goe.

Thus *Pharao* (through a wretched and griple minde) neuer left winding and turning, dallying and preſuming of the Lordes mercy, and patience, till adding one ſinne vnto another, his heart became *Hardened*: Nay, notwithſtanding ſo many miracles, and that before he confeſſed the *Lord* to be *God, hee and his people ſinfull*, and earneſtly deſired *Moſes* to pray for him, yet contrarie to his owne thoughts, and againſt his owne knowledge, when he ſaw the people of Iſraell were gone, he flies to ſtrength of warre, he calles his Captaines, he muſters his people, he gathers his Chariots, he purſues with all might and maine, till at laſt both he and his (ouerwhelmed in the ſea) receiued the fearefull and finall iudgement of wilfull diſobedience. Now then let all the earth know the goodneſſe of the Lord, and wiſely obſerue his loue vnto mankinde for euer. It is true, *Pharaohs* heart was *Hardened*, and he with his Nobles vtterly ouerthrowne. But before this ouerthrow, all meanes poſſibly that could be, were vſed to winne *Pharao*. Bleſſing vpon bleſſing before receiued; puniſhment vpon puniſhment after inflicted; *Moſes* ſtill and againe prayed for him; *Aaron* euer and anon perſwaded him; the plagues to aſtoniſh him, were ſodaine and exceeding wonderfull; the deliuerance, to winne him, was preſent, and more miraculous: the *Enchanters* confeſſed, the *People* cried out, his *Seruants* were offended, *Aegypt* was almoſt quite deſtroyed,

Obſerue heere how fearefull a thing it is, wilfully to ſinne againſt our owne conſcience.

the land of *Goshen* was still vntouched; God againe, and againe, and still againe was entreated, and yet *Pharao* remained obstinate. Shall we then say that God *Hardened Pharaohs* heart? Be it farre from vs: for it is directly set down in the 9. chap. 34. verse. *And when Pharao saw the haile and thunder were gone, he sinned againe, and Hardened his heart*; and againe the 8. chap. 15. verse. *When* Pharao *saw that he had rest, he hardened his owne heart.*

Oh, I would to God it were onely *Pharaohs* case, and that we also being Christians did not abuse the long forbearance, and much louing kindnesse of our God. For, now feare of the storme is ouer, but euen one yeare or two: now that our louing God through his vnspeakeable mercie hath so sweetly set all in order, that all Nations round about vs stand amazed; now that he hath setled amongst vs a most happie and religious peace; now that he hath giuen honor, plentie, and rest throughout all the land; still, still we dally and trifle with the Lord, according to our priuate humors, and seuerall sectes; we will not professe the Gospell, except we first condition (as *Pharao* did) both with our God and King: with humble hearts we do not submit our selues peaceably to serue the Lord: For this blessed *Catastrophe*, our soules flame not with thankefull loue, neyther (as they ought) breake foorth into euerlasting prayses: Nay, whereas the word of GOD came tenne times to *Pharao*, willing him to let the people of Israell goe, and serue the Lord, the same word comes an hundred times tenne to our

Behold our vnthankfulnes to God enioying so religious and peaceable a Prince.

hearts

heartes, crying and beating vpon vs to haue vs let goe our contentions, our carnall and peruerse affections, and yet wee neuer relente at the same. *A mans heart will tell him more then seuen watchmen in a Tower*: Wee know, we know (euery one in his owne bosome) the sinnes, which we secretly foster, and will not let goe. But as Saint *Paule* exhorteth the Iewes, *Hebrewes* 3. 12. so I aduise you in the name of GOD. *Take heed, take heed, least in any of you there bee found a false and an euill heart, to depart from the liuing GOD.* For assuredly it is a fearefull and bitter thing to carye euer a selfe-wild and peruerse minde, to respect meerely the applause of men, and fading pleasures of this life; so, inwardly falling away from God, and losing the blessed comfort of our saluation. O Sauiour sweet, and secret hope, turne vs, that we may be turned; bow our heartes, and the heartes of our seede vnto thee, that we may feare thy iudgements, acknowledge thy goodnesse, and stand fast in thy loue for euer. Eccles. 37. 14.

The third poynt is to show how men become *Hardened*; in opening whereof, wee are to vnderstand that there are three sortes of *Hardening*: *Naturalis*, *Voluntaria*, *Iudicialis*. The first is by *Nature*, the second by *Habite* and *Custome*, the third by the *Iust iudgement of GOD*. The first is the forgetfulnesse or dulnesse in a naturall man, when hee ouershootes himselfe, for want of wise obseruation and remembrance.

Mark.6. In this sixth of *Marke*, our Sauiour Christ fed fiue thousand men with fiue loaues, and two fishes, a miracle sufficient to prooue vnto his Disciples, that he was the Sonne of GOD. Yet presently after, when he came walking on the Sea, and caused the winde to cease, they stoode amazed, and did not acknowledge his *Diuinitie*: for (saith the Scripture) in the two and fifteth verse. They considered not the miracle of the loaues, because *their hearts were Hardened*, that is, through naturall imperfection they had for got it.

Gods children may be blinded in mind, and hardened in heart for a time

Secondly, there is an *Hardening* by *habit*, when (through a careleſſe ſecuritie) men doe continue in ſinne, and take ſuch a cuſtome, as they can hardly leaue. So *Simon Magus*, his heart by cuſtome was ſo long bent, and ſet vpon couetouſneſſe, that being conuerſant amongeſt the Apoſtles, and daily imployed in moſt diuine and holy actions. Yet euen then, his minde and thought ſtill ranne vpon money, vpon gaine. This is *Habitualis obduratio*, an *Hardening* which growes, by continuance in ſinne. He that is in this caſe, it ſtandes him vpon to gather vp his ſpirits, and ſtrongly to reſiſt ſinne, to ſequeſter himſelfe oft-times vnto deuout and priuate Meditations, to ioy in hearing the word, with reuerence to receiue the bleſſed Sacramentes, eſpecially to bee feruent in prayer, for ſo Saint *Peter* willed *Simon Magus*: *Repent and pray, that (if it bee poſsible) the thoughtes of thy heart may bee forgiuen.*

Acts.8.22.

The

The third and last is *Iudicialis obduratio, an Hardning which proceedes from the iust iudgement of God. Cum peccatum fit pœna peccati*, when sinne becomes a punishment to him that committeth it, as Saint *Paule* sayth ἀντιμισθίαν τῆς πλάνης a recompence of former errors; when the thought is so poysoned, the minde and soule so generally infected, that the spirit of God is vtterly quenched: no light of nature, no priuate counsell, no publicke exhortation out of the worde, no inwarde motions of Gods spirite can preuaile, but he goeth on so long, and is so farre spent, that beeing past all feare to offend, careleslye hee maketh no scruple of any sinne whatsoeuer; till at length finding in himselfe no hope of recouery, eyther God strikes him apparantly with his iudgement, as hee did *Pharao*; or else by his death hee passeth silent to the graue without repentance, as *Diues*; or in this life (as *Iudas* did) doeth plunge himselfe in the gulfe of desperation. This is that *Hardening* which is heere meant of *Pharao*. Rom. 1. 27.

This *Hardening* is not all on a suddaine: *Non ruimus primo impetu vt Deo reluctemur*, no man is *Hardened* at the first. *Nemo fit repente miser. Hebr.* 3. 13. *Take heede least anie of you be Hardened through the deceitfulnesse of sinne.* Calu.

The *deceitfulnesse of sinne*, it creepeth like a canker worme, it gathers, it steales vpon vs, and so vnder the foreknowledge of God, men come vnto *Hardening* by degrees. *Naturalis est ordo, vt ab imperfecto, ad perfectum quis moueatur*, It is a naturall course euen in euill (sayeth the schooleman) by degrees to come vn- Tho. Aquin.

to perfection. *As they that dwell in Gods house, will bring foorth more fruite, and then appeare before the God of gods in perfect beauty:* so, on the contrary, the wicked are not *Hardened* all at once, but as they offende more and more, so by little and little they grow to the height of sinne, and they *doe fall from one mischiefe to an other.*

Psal. 34.7

Mat, 26.8. Ioh 12.5, Mat. 26.25. 48. Mat. 27.5.

Iudas was first a cunning *Dissembler*; secondly, he became a secret *Thiefe*; thirdly, he grew to bee an impudent *Lyar*; fourthly, he proued a bold *Traitor*; lastly, a desperate *Reprobate.*

The diseases of the bodie, they do not grow at one and the selfe-same time, they do first appeare but by riot, and destemperature vsed long before: so the soule infected with vncleane thoughtes, and in youth accustomed to euill actions, at length commeth to the vncurable disease of *Hardening.* Saint *Augustine* in the 8. of his *Confess.* doth open this point verie plainely.

Aug confess. 8

First, the diuell by concupiscence suggesteth euill thoughts; euill thoughts egge on delight; delight towleth on consent; consent engendereth action; action bringeth forth custome; custome groweth to necessitie; and necessity in sinning is the forerunner of death. For example. First, the diuell suggesteth euill thoughts, so he did vnto *Eue*, he wound her in by tainting her thought, by telling her, she should haue *all knowledge, and be as GOD*: this euill thought egged on delight; for as appeareth in the sixth verse, the Apple grew pleasant in her eyes; this delight towled on consent, for then shee

August.

tooke

tooke of the *fruite*, lastly of consent came the action, for shee did eate and gaue it to her husband.

Now, when the action of sinne is committed, there doth not presently follow *Hardening*: for, if the heart doe melt and thaw, if the soule doe giue and resolue into teares of repentance for the same, then there is no *Hardening*. But, if from one action committed, wee come vnto another, and so to the custome and continuance in sinne, then are wee snared with the cordes of our owne iniquity, and fettered with this chaine against the generall day of Gods Iudgment. To make this plaine, I will show you by seauen degrees, as it were by seuen stayres, how men do discend into this pit of *Hardening*.

The first step is *importable*: *Sinne* at the first, it is importable, it seemes vntollerable to be borne. One that hath beene religiously brought vp, hath beene accustomed to a milde and honest conuersatiō, and hath bene fearefull to offend; at length, if through bad company, through his owne weaknes, and the allurements of Sathan, he falleth into any foule sinne; at the first it is importable, it doth strike such an horror into him, that he is in a wofull taking and greiuously tormented. This wee may see by *Dauid*, who hauing alwaies a tender conscience, loath to offend, yet after ouer-taken by committing murder and adultery, assoone as he saw what he had done, he was mightely troubled, wheresoeuer he became, his offence so stuck in his thought, that in the 51 *Psal.* 3. he cryeth out, *my sinne is euer before me, it is continually in my sight.*

1 *Importabile.*

the

2 Graue.

The *second* ſtayer is *Graue, heauie*: for ſinne being committed twiſe or thrice, it is not as it was at the firſt importable, but it is heauie. Hee ſorrowes, and is grieued, but hee is nothing ſo troubled in minde, nor afflicted in conſcience as hee was before.

3. Leue.

The *third* ſtayer is *Leue, light*: For hee that hath vſed himſelfe more often to ſinne: that which at the firſt was importable, and afterwardes heauie, at length becommeth light. This appeareth by the vnchaſte woman ſpoken off in the Prouerbes, who hauing had ſome practiſe in ſinne, ſhe makes no more matter of it, but lightly paſſeth it ouer with *wiping her mouth*, and ſaith *ſhe hath not ſinned*.

Pro. 30. 20.

4 Inſenſibile.

The *fourth* ſtayer is *inſenſibile, paſt feeling*, for after that ſinne bee made light of, and that there bee no remorſe nor griefe for ſinne, then they grow paſt feeling: ſuch were the Iſraelites of whome the Prophet *Ieremy* ſpeaketh in his 5. chapter and 3. verſe: *Thou haſt ſmitten them, but they haue not ſorrowed, for they haue made their faces harder then a ſtone*, that is, they haue ſinned ſo long, that now they are paſt feeling.

5 Delectabile.

Pro. 2. 14.

The *fift* ſtaire is *Delectabile*. When men take pleaſure in ſinne (as *Solomon* ſaith) *They reioyce in doing euill and delight in wickedneſſe*. Hereof Saint *Auguſtine* ſaith. *Tum eſt conſummata infœlicitas, vbi turpia non ſolum committuntur, ſed etiam delectant*: Then is the eſtate of condemnation certaine, when fouſe ſinnes are not onely committed, but are delightfull alſo.

6 Deſiderabile.

The *ſixt* ſtayre is *Deſiderabile*, when (through delight

light) men growe to such a custome, that they inwardly desire to sinne, so that as Saint *Gregorie* said: *Si nunquam moreretur, nunquam vellepeccare desineret*: such a man, if he should neuer die, hee would neuer cease to sinne, for though he did not commit it in action, yet still he would desire it in thought.

The *seauenth* stayre is *defensibile. When he hath gotten a forehead of brasse. Esay.* 48. 4. (as the *Psalmist* saith) when the tyrant doth boast that he can doe mischeif, *when he sits in the seate of the scorner*, when he doth not only by habyt desire to sinne, and delight in it, but now he will take vpon him to defend it. *Peccatum porta mortis, defensio est limen inferni*, Sinne is the high way to death, but the defence of sinne is the very next steppe into hell, at this point were the *Iewes*, who being reproued for idolatry, *the Scripture saith*, they saide *desperatly*, wee haue *loued strange gods, and them will wee follow againe; they refused to hearken, and pulled away the shoulder, and stopped their eares, and made their hearts as an Adamant stone. Impius cum venerit in profundum contemnit*, a dissolute liuer once growne to the height of sinne, becomes desperate.

D fensibile. 7
*Psal.*1.1.
Origen.
Zacha.7.11.
Ier.2.25.
Pro.18.3.

Thus sinne, first it is *importable*, secondly *Heauy*, thirdly it becomes *Light*, fourthly *past feeling*, fiftly *delightfull*, sixtly *desired*, and lastly to be *defended*. heere is *descensus auerni*, these be the stayers that leade to the chambers of death, and the steppes, wherby the reprobate do descend vnto finall destruction. Indeede, at the first, when sinne is *importable*, and

that we are wonderfully grieued for committing of it, there is great hope of recouerie, and he that ſo feeling the wound of ſinne, doth there ſtay the courſe of it, it is an excellent ſigne of ſaluation: *Initium ſalutis notitia peccati*, the firſt ſteppe of repentance is the firſt finding out, and acknowledgement of ſinne. In the ſecond of the *Actes*, when they ſawe and knew their ſinne, they eryed out, *Men and brethren, what ſhall wee doe to be ſaued*: this horror, this troubled minde, it made them ſeeke for comfort, and ſo brought them to repentance.

Secondly, when ſinne is a burden vnto our ſoules, ſo that we would faine be eaſed of it, there is yet good hope: we may ſee it by *Dauid* in the 38. Pſalm. 4. verſ. *Mine iniquities are gone ouer mine head, and are as a burden too heauie for me to beare*: the weight of this burden made *Dauid* in the 18. verſe following, *to confeſſe his wickednesſe, and to be ſory for his ſinne*, it made him flie vnto God for eaſe: *O caſt your burden vpon the Lord, for he will not ſuffer the righteous to fall for euer.*

Thirdly, when men make light of ſinne, ſurely danger is not farre off, *for a threefold cord is not eaſily broken, and the third letting of bloud in the ſame veine is exceeding dangerous*: but yet ſtill there is ſome hope, for though in the hot chaſe of our blinde and youthfull deſires, though then for a time we account it a light matter, to commit this or that ſinne, yet God may touch our heartes, *Chriſt may looke backe vpon vs, as he did on S.* Peter, *who denyed him thrice*, his word may ſo ſtrike vs, that we may come to know our ſelues, to

see in what case we are, to bewaile our infirmitie, and so turne vnto God by prayer and repentance: *All these things* (as *Iob* saith) *will God worke twice or thrice with a man.* But if we come to (*insensibile*) to the fourth stayre, so that we grow *past feeling*, we sinne daily, and haue no sense of it, if there be no remorse, no griefe nor dislike of sinne; wo be vnto vs, 2. *Amos. 6. For three transgressions, and for foure, I will not turne to Israell* (saith the Lord). without the infinite and extraordinary mercie of God, we are the sonnes of wrath, for then followeth this deadly wound of *Hardening.* It is a principle in Phisicke, *grauissime is ægrotat, qui se non sentit ægrotare*, if a man be sicke, and know it not, out of question, he is very dangerously and deadly sicke; he that findes in himselfe no want of any thing (as the *Church* of *Laodicea*) οὐδενὸς χρείαν ἔχω I stand not in neede of any thing. This deadnesse, this vn-feeling numnesse, it is a plaine foreteller of death: for example, if a man haue taken a grieuous wound in his bodie, if it ake, if it pricke and shoote, if it paine him, eyther it is healing, or else there is hope to heale it: but (as Saint *Augustine* saith) *Quod non dolet, non pro sano, sed pro mortuo computandum*, if the wound be such, that it neuer causeth griefe, if it neuer ake nor smart, vndoubtedly it is dead flesh, of necessitie it must be cut off.

Iob. 33. 29.

Reuel. 3. 17.

August.

To commit actuall and presumptuous sinnes, when a mans owne knowledge and Gods Spirit cryeth in him to the contrarie, these are woundes, and grieuous woundes vnto the soule, and whosoeuer hath gone on so farre, that he doth delight

in these sinnes, so often, so long, that his minde is neuer troubled, his thoughtes neuer checked, his soule neuer grieued, surely such a one (being vtterly *past feeling*) is very neere to this fearefull estate of *Hardening*.

Ezec 18.22. Indeede the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne, from the bottome of his heart, God will put all his wickednesse out of his remembrance.* Whereupon many take their pleasure in sinne, and go dissolutely on, thinking at last to make all good by repentance. It is true, if they can repent. But they must obserue what Saint *Augustine* saith. *Qui promittit pœnitenti veniam, non promittit peccanti pœnitentiam.* God who promiseth to euerie one that repenteth, forgiuenesse; doth not promise to euery one that sinneth, repentance.

Repentance is the gift of God, and such as are *Hardened* (because in times past they haue despised the riches of his bountie & grace, his long suffering and mercie which did call them to repentance) when they would, they cannot repent. *After Hardnesse the heart it can not repent.*

Rom. 2.5.

The holy and blessed *Sacramentes* now presently to bee administred, they are *Pledges* of Gods loue, and *Seales* of our saluation. By Baptisme, *he breaketh the heades of the Dragons in the waters*, *Et per Baptismũ cœli ianua aperitur*, By Baptism euẽ the doore of heauen is set open. The Sacramẽt of the Lords supper, it is, *canalis gratiæ, & lauacrum animæ*, the conduit of Grace, and the bath of the Soule. What can be more ioyfull, then by receiuing the signe of the

Rom. 4. 11.

crosse,

croſſe to fight vnder the banner of Chriſtes loue, and to bee knit into the miſticall body of his *Saints*. What can bee more ioyfull, then to receiue that pure and Princely bloud, the leaſt drop whereof being able to redeeme a thouſand worlds, I may reſt aſſured, it is a full and perfect ſatisfaction for all my ſinnes: ſo that, if my bodie hath ſinned, his bodie hath made a mendes: if my ſoule hath ſinned, his ſoule hath made a recompence: and therefore both ſoule and bodie are his, and ſo we firmely and fully ſeated in a Chriſtian ioy for euer. Theſe holy and heauenly Sacraments, are not effectuall in the obſtinate: *Iudas*, notwithſtanding he was a Diſciple of our Sauiour, and that bleſſed hand which after was nailed to the Croſſe, did reach vnto him the bread of life, yet he was ſo *Hardened* with ſecret ſinne, and a traiterous diſpoſition, that aſſone as he receiued the ſop, the diuel entereth into him, tooke full poſſeſſion of him, and ſo brought him to a moſt fearefull end. Oh happie is he that ſinneth leaſt, next he that returneth ſooneſt, but moſt dreadfull is the eſtate of him, who like *Pharao* is giuen ouer vnto *Hardening*. For he that is once come to this paſſe, that as *Ieroboam*, he hath ſold himſelfe to commit ſinne, *his mind reprobate, his conſcience ſeared, and his ſoule frozen in the dregs of ſinne*; then, though he weepe and lament with *Eſau*; though he would reſtore that which he hath wrongfully gotten with *Iudas*; though he do gird himſelfe in ſackcloth, and walk ſoftly as *Ahab*; though he do pull the men of God to comfort him, & pray for him as *Saule* did; though he do mourne like a Doue, & chatter

Ioh. 13. 27.

Rom. 1. 28.
1. Tim. 4. 2.
Zech. 7. 12.

chatter like a crane, with the Pellican, though he do send forth shrill and fearefull cryes into the ayre, yet all this will not helpe (wo alas) there is no recouery, *Ier.* 13. 23. *Can the blacke-Moore change his skinn or the Leopard his spotts, then may they doe good, who haue accustomed them selues to do euil.* ὁ γὰρ μὴ μεταμελόμενος ἀνίατός ἐστιν. *He that Hardeneth his heart can neuer be cured. Habituati in malo sunt impœnituri. there thoughts can neuer be altered: there stony hearts can not become flesh; they haue denyed the power of saluation, they haue dispited the spirit of grace, and though they seeke the blessings with teares, they can finde no place to repentance.* This is a lamentable estate, this is a fearefull iudgment, for man to be left vnto him selfe, giuen vp to sathan, and to be forsaken of God for euer, from this estate the Lord for his endlesse mercy deliuer vs. Thus haue I shewed how, and after what sort men become *Hardened*, not of my self, but as Saint *Augustine* saith: *Ligatus teneor non ferro alieno: sed mea ferrea voluntate, velle meum tenebat inimicus, et inde mihi funes fecerat, et consuetudini dum non resistitur, facta est necessitas.* A man becomes *Hardened*, he is fettered, not by any other chaine, but by the cordes of his owne sinne, the deuill by deceipt gets power ouer the will, and so doth snare vs, and bicause in the beginning wee did not resist custome, at length it groweth to necessity. This is the very same in effect set downe by Saint *Paule* in the 4 to the *Ephesians* 18. where this manner of *Hardening* is also expressed: first ἐσκοτισμένοι *the* minde is *darkened*, they cannot rightly discerne what to doe, then, διὰ τὴν ἄγνοιαν they become ignorant, thirdly comes in διὰ τὴν πώρωσιν when the soule (for

Ier. 13. 23.

Aristot. eth. 7. cap. 7.
Thomas Aquin.
Wisd. 12. 10.
Eccus. 17. 14.
Hebr. 10. 26.
Hebr. 12. 17.

(for want of heauenly dew) beginnes to *whither and hardē*, fourthly ἀπηλγηκότες *past feeling*, and laſtly giuen ouer to *committ all ſinne with greedines*.

To eſchue this gulfe, and to auoyd the danger of this *Hardening*, either we muſt cut of and ſtay the courſe of ſin in the act, or elſe we muſt reſiſt it in the beginning, and ſlay it in our thoughtes. It is an excellent ſaying of Saint *Ierom: Ibi maxime oportet obſeruare peccatum, vbi naſci ſolet*: both in ſinne and alſo in curing the diſeaſes of the body, it is the cheifeſt point, to obſerue and finde out where the malady firſt tooke beginning: it is plain, ſin firſt buddeth in the thought, and therevppon Saint *Ierome calles* it *primo genita Diaboli*, the diuills darlinge or firſt begotten. Sathan dare not attempt any vnto murther, treaſon, or any ſuch greueous ſinne; vnleſſe he ſend an euill thought before, to try whether he ſhall be welcome.

The Philiſtins will not venter, till *Dalilah* hath wrought the feate: as ſhe with *Sampſon* neuer left fawning, and creeping into his boſome till by conſēting vnto her, he loſt both his ſtrength, and his eyes, and became a mil-horſe for the *Philiſtins*: ſo euill thoughts they allure and toule on ſo long, till the light of the vnderſtanding being blynded, *Sathan* that foule Philiſtine ſets them ſuch a griſt to grind, as they muſt pay the loſſe of eternall life for the toule.

The *Philoſopher* ſaid truly ἐθος ἀρχεται μὲν ἀπὸ τῶν μικρῶν. Phil. cuſtom ariſeth of very ſmall beginnings, & though it ſeeme a ſmal matter to lend the diuel an euil thought, yet the wiſeman ſaith in the 13. of *Wiſd. Euill thoughts ſeparate from God*: *cogitationes malæ dum ludunt illudunt*, euil thoughts while they dally, they do deceiue. Bernard.

As

As the ſtreame in the Riuer *Iordan* doth carry the
Ioſephus. fiſh ſwimming and playing, till on a ſodaine they fall (*in mare mortuum*) into the dead ſea; where, by reaſon of brimſtone they preſently die: ſo, many ſuffer themſelues to be caried away ſo long with vicious thoughts, and wicked imaginations, that on a ſodaine, the powers of the minde be grieuouſly infected.

Iere. 9 21. The eye is *feneſtra mentis*, and many times, ere euer we be aware, *death ſtealeth in at the window.*

Iob. 12. 11. The eare, *Iob* calleth it in his 12. Chapter: the taſter of the ſoule: *As the mouth taſteth meat for the belly: ſo the eare taſteth words for the ſoule.* He that hath a wicked eye, and an vnchaſt eare (as Saint *Peter* ſaith of *Simon Magus*) his ſoule will ſoone be brought to the gall of bitterneſſe.

Therefore, wiſe men may hereby iudge, how carefully, how prouidently the education of youth (eſpecially of the nobler ſort) ought to be reſpected.

How flattering paraſites & prophane ieſters ought to be warily ſhunned. Alas the minde and diſpoſition of youth, at the firſt, it is like a ſweete and bright ſiluer diſh, you may put in it what you pleaſe, but if through vile *Atheiſts*, and diſſolute company, the affection be once led away, and the diſpoſition infected, wo worth that company, for the infection of ſinne taken in tender yeares: *Iob* ſaith, *The ſoule dieth*
Iob. 36. 14. *in youth*; as cloth ſtained in the wooll doth neuer loſe the colour, ſo the ſtayne of ſinne taken in tender yeares will hardly or neuer be taken out: nay, that which afterwardes diſcretion and yeares doth know

and

and iudge in it selfe most hateful, διὰ τὴν πολυχρόνιον τῶν κακῶν συνήθειαν πρὸς τοῦτο ἀναγκάζεται· by euill custome, he is enforced to put the same in practise whether he will or no. In the 9. of *Mark* 21. *ve.* the foule spirit which kept possession frõ a child, could not be cast out by any other but onely by our Sauiour. *Iob* made a couenant with his heart, and *Dauid* prayed the Lord to turne away his eyes from beholding vanitie: euerie good man ought to labour and striue with himselfe to quench his desires, to checke his thoughts, to beat downe and keepe vnder his affections, that though he doe sinne sometime of infirmity, yet it may neuer generally infect the minde, it may neuer be setled in the thought. Chrisost.

There is no sacrifice more acceptable vnto God, then the nipping of a Serpents head: therefore as *Dauid* speaketh of the children of *Babilon*, *ad petras illidere*, to dash their braines against the wall, while they are young, so the best way to preuent *Hardening*, is to nip sin in the head at the first, to kill the strength of it in our thoughtes.

Now, if God doe not so strengthen vs to ouercome sinne in the thought, the next way to shun this *Hardening* is to stay the course of it in the act. *For God will wound the hearie scalpe of such, as go on still in their wickednes.* Psal. 68. 22. *Paruus error in principio maximus est in fine*, A small scape in the beginning many times proues a mischiefe in the end. *Consuetudo peccandi tollit sensum peccati.* The custome of sinne takes away all feeling of sinne, as he that is stung with a viper, is so deadly benummed, that he feeles the sting of nothing else, so he that hath taken a custome of offending, neuer

feels the infection of any ſinne, though it ranckle neuer ſo grieuouſly. In the 69. Pſalm. 16. verſ. *Dauid* prayeth, *O let not the pit ſhut her mouth vpon me.* To ſinne is to fal into a pit, but to take a cuſtom in ſinne, is to couer the pit and dam it vp, that we ſhall neuer get out againe.

Aug. in pſa: 36

Conſuetudinem vincere dura pugna (ſaith *Auguſtine*): It is a difficult fight to ouercome cuſtome, for in all humane things τύραννος cuſtome is the moſt intollerable tyrant. *Horatius* the *Romane* being to fight with three enemies at once, did ſingle them out, and then ſlue them one by one: ſo the force of ſinne is to be cut off in euery ſeuerall action, leaſt by gathering ſtrength it ouerthrow vs. *He that truſteth his own heart,* Pro. 28. 26. *is not wiſe.* In this caſe, it is good for a man to ſuſpect his owne heart, to call his owne waies to remembrance, to take ſometimes a ſuruey and a viewe of the manner of his life, and daily actions, and if he finde in himſelfe, that God hath ſuffered him ſo farre to be tempted, that he is fallen into any foule offence, which he knoweth is directly both againſt God and his owne conſcience, then preſently to beſtirre himſelfe, neuer to ſuffer his eyes to ſleepe, nor his eyelids to ſlumber, til he haue poured out his hart vnto God, made bitter lamentation, craued pardon with repentance, and vowed by Gods aſſiſtance neuer to offend in any ſuch ſort againe. Otherwiſe, if lightly he paſſe it ouer, and ſo go on: as *Mithridates* accuſtomed his bodie ſo much to the receipt of poyſon, that at length no poyſon would worke on him, ſo he that hath once taken in with the cuſtome of ſinne, ſhall

at length come that to passe, that the greatest sin that is, he shall neuer feele it. *Omne peccatum vilescit consuetudine, & fit homini quasi nullum*, the greatest sinne by custome comes to be accounted nothing. When the bodie is sore hurt and wounded, there is no driuing off of time, but presently it must be looked to; so when the soule is wounded, we must not deferre to turne vnto the Lord, but flie vnto him, with importunate prayer, with a broken and mourning heart, for feare, the wound doe fester inwardly, and so there be no recouery. I make it plaine by example thus. If a man take in the Spring three or foure plantes, and set them all togither at one time, if hee come by and by, or within a while after, hee may easily pull vp one of them, if he stay a fortnight or a moneth, he may pull vp an other, but it wilbe somwhat harder, if he stay a yeare or two, till it settle and take roote, then he may pull and straine his very heart stringes, but his labour is lost, he shall neuer be able to pull it vp. One sinne, one offence, if we labour to pull it vpp in time, it may be forgiuen, it may be taken away; if wee lett it go on to two or three; with vnfeigned repentance, with bleedinge teares, with vncessant outcryes vnto a gratious God, they may be rased out and wiped away, but with greater difficulty: at length, if a man giue ouer himselfe vnto sinne, so that it take deepe roote in the heart, and be setled in the soule, hee shall neuer be able to pull it vp, nor to arise from the death of sinne.

Aug. in ser. 4. in adu. Dom.

To draw then to an end: forasmuch then, as God desireth not the death of any sinner, but most louingly offereth his grace and means of saluation vnto all: seeing sinne doth proceed from our owne vile concupiscence, and we neuer striuing to stay the course of it in our thoughts, do so secretly fall away: seeing by degrees against their owne knowledge, men doe wound their soules with many actual sinnes, & thereupon God doth with-hold his grace, and so forsake them; and this forsaking is such a forlorne estate, that as *Iob* saith. 12. 14. *God shutteth a man vp, and he can neuer be loosed:* O how feruent ought wee to bee in prayer, thereby to kindle in vs, the heat of Gods spitit, how deuout in sweet and heauenly meditations, to stirre vp in vs the good graces of God; how diligēt to shew the fruites of our faith, euer stirring in the works & labours of our calling; giuing no aduantage to our aduersary: how careful whē we heare the word of God, to do it with an humble spirit, with great reuerence, thereby to keepe a tender heart, a mind and cogitation that may easily be touched with remorse, how desirous and secretly ioyfull at this holy time to prepare our selues to the receiuing of the blessed Sacraments, to haue our hearts stripped of worldly vanities, to call home our affections, to appease our thoughts, & so peaceably to bath our soules a fresh in the pretious bloud of our euerlasting redeemer. That so feeling our selues as it were newly created againe, soule and bodie, heart, hand, and tongue, may neuer cease to sound prayses vnto him, who doth neuer cease to renewe his mercies vnto vs.

The

The holy and kingly prophet *Dauid*, he is a worthy example for this royall presence, set him before your eyes, and obserue the whole course of his life:

How sweete and milde was his spirit, in forbearing to take reuenge for him selfe? how couragious and inuincible his faith, whē it stood in the quartel of Gods honour? how dearely affected to his people, when he saide to the destroying *Angell*, not these sheepe, but it is I that haue offended? what melting & kinde affection did he show towards *Ionathan*, and those whome he loued? what a mournefull and repentant heart, whē he knew that he had offended, how full of diuine meditatiōs to better his thoughts? how frequent in praier flowing from him as a continual stream? how ioyful in Gods seruice, dancing before the *Arke*? how reuerend in Gods house, kneeling and bowing in the temple before all the people? what a thankfull heart in offering to build a glorious temple to the *Lord*? what an humble minde, saying, *what am I, and what was my fathers house, that thou hast brought vs hitherto*? what a chary & tender care of Gods glory whersoeuer he became? how abundant in prayses and thanksgiuing, calling euery member of himselfe, and all the creatures both of heauen and earth to make one quier in setting forth, singing, and sounding the euerlasting prayses of his God? but why did *Dauid* thus? to what end was al this? that he might be sure still *to hould fast by God*, to be entirely knitt vnto him, by all meanes possible to retaine his loue; for feare, least God hauing raysed him to the height of renowne, deliuered him miraculously out of many eminent and bloudy daungers, and so set

a crowne of blessings vpon his heade: if *Dauid* should haue showen any vnthankfullnes, any contempt, or the least neglect of his loue, a mighty and ielous God, he also, vpon iust cause might haue withdrawne his loue, and laide all his honour in the dust againe.

Now therefore, with all humblenesse and duety I entreate you by the tender mercyes of Christ Iesus, and in the name of the liuing God I challenge euery Christian which hopes for any ioy in the life to come, take heede of actuall and presumptuous sinnes, in no case let them *haue dominion euer you*, doe not wound your soules (as *Pharao* did) with willfull offences against your owne knowledge, try and examine all your thoughts, how and wherein they stand affected, and aboue all, greiue not the blessed motions of that comfortable spirit, which keepes the very *Life* and *Beeing* of the soule. To conclude, let all slaunderous mouthes be stopped, and all the factious scismatiques in the land ashamed, in beholding your Christian and princely example: continew still to be louingly and kindly affected one towards another: celebrate this holy time in a true religious manner: Sanctifie the ioyfull beginninge of this new yeares raigne with new deuotion vnto God: lay all your *Honours* downe at the foote of the *altar*: Receiue the holy Sacraments ioyntly together, and so be faithfully knitt in loue and in one head *Christ Iesus*: go cheerefully on, delight still in doing good: and the *Lord God* of our fathers encrease in you good desires, giue you zeale to performe them, confirme vnto you, and to your seede all his good promises, and vnto euery

one

one of vs heere grant pardon for offences past,
giue vs comfort and strength in temptations to come,
euen for his blessed Sonne *Christ Iesus sake:*
who with the Father and the holy Ghost,
be blessed and praysed for
euer. *Amen.*